

AN ~~675.23~~  
ABSTRACT  
OF THE  
*Marvellous Footsteps*  
OF  
Divine Providence,

In the Building of a very large Ho-  
spital; or rather, a *Spacious College*,  
For Charitable and Excellent Uses;  
And in the Maintaining of many Or-  
phans and other *Poor People* therein;  
At *Glaucha* near *Hall*,  
In the *Dominions* of the K. of *Prussia*.

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*Related by the Reverend Augustus Herman-  
nus Franck, Professor of Divinity, and  
Minister of Glaucha aforesaid.* K

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With a PREFACE written by JOSIAH  
WOODWARD, D. D. And Recom-  
mended by another Eminent Divine of  
the City of London.

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L O N D O N, *gla*  
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The Marvellous  
**FOOT-STEPS**

OF  
*Divine Providence,*

In the Erecting and Ma-  
naging the Hospital at  
*Glaucha near Hall, &c.*

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**CHAP. I.**

*The Rise, Occasion, and Progress  
of this Undertaking.*

**T**HERE being a very Ancient  
Custom in the City and Neigh-  
bourhood of *Hall* in *Germany*,  
That such Persons as are dis-  
posed to make *Charitable Distributions* a-  
mong the *Poor*, do appoint a particular  
B Day

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Day in which they order poor People to come to their Doors to receive it ; I willingly (says *Profeſſ. Franck*) fell in with this commendable Custom, ſo ſoon as I came to be ſettled at *Glauch*, as Miniſter of that Place : And withall I thought fit to give them ſome *wholſome Inſtructions*, tending to the Good of their Souls, being grieved at the *Groſs Ignorance* of this ſort of People ; which is one great Cauſe of that wicked and diſſolute ſort of Life, to which the generality of them abandon themſelves.

I therefore ordered the *Poor People* to come every *Thursday* to my Houſe, and told them that now, for the future, both *Spiritual* and *Temporal* Proviſion was deſign'd for 'em. This Exerciſe was begun about the beginning of the Year 1694.

§ 2. The number of the *Poor* increaſing, I was oblig'd to try ſeveral ways to keep up the Work once begun. I cauſed firſt, an *Alms-Box* to be handed about every Week to well diſpoſed Students, and all ſuch as were willing to contribute to ſo good a Work ; but this ſoon proving a Burden to ſome, I laid this quite aſide, and fixed a Box in my Parlour, with theſe words written over it, *1 Job. 3. v. 17. Whoſe bath this Worlds good, and ſeeeth his Brother have need, and ſhutteth up his Bowels of Compaſſion from him, how dwel*  
*leeth*



## of Divine Providence. 3

Test the love of God in him? And under it, 2 Cor. 9. v. 7. Every Man according as he purposeth in his Heart, so let him give, not grudgingly, or of Necessity: for God loveth a cheerful Giver. This was intended for a tacit Admonition to all that came in, to open their Hearts towards the Poor. This Box was put up in the beginning of the Year 1695.

§. 3. About a quarter of a Year after the Box was set up in my House, a certain Person put into it at one time, to the value of Eighteen Shillings Sixpence English. When I took this into my Hands, I said in full assurance of Faith: This is now a considerable Fund, worthy to be laid out in some important Undertaking, wherefore, I'll even take this for the Foundation of a Charity-School. I did not confer with Flesh and Blood about this Affair, knowing well enough that humane Reason foreseeing a future want, is too apt to fly back, and by its puzzling Suggestions to break even the best ordered and concerted Measures. So I caused the same day as many Books to be bought as cost Eight shillings, and then got a Student to Teach the poor Children Two Hours in a day, who then readily accepted of these new Books, but of Twenty Seven distributed among 'em, Four only came to our Hands again, the rest being kept or sold.

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by the Children, who went away with them, and never came near us again. After this we oblig'd the Children to leave their Books behind when they had learn'd their Lesson. For the Charity-School I got a place fitted up before my Study, and caused a Box to be fixed on one of the Walls, at the Top whereof, I set down these Words: *For defraying the Charges of putting to School poor Children, and providing Books and other Necessaries for them, Anno MDCXCV.* And at the bottom: *Prov. XIX. 17. He that has pity upon the Poor, lendeth unto the Lord: And that which he hath given, will he pay him again.*

§. 4. After I had been thus employ'd for a while about this practice, I saw that all our Endeavours upon these poor Wagrants, and even upon such as seemed the most hopeful, were very much frustrated, because these good impressions, which perhaps during their Stay in the School were stamped on their Mind, were obliterated again whilst they were abroad. This therefore made me resolve to single out some of the Children, and to venture upon their *Maintenance* and their *Education* too. And this was the first Occasion that prepared my Mind to concert Measures for setting up an Hospital, even before I knew of any Fund whereon to  
raise

raise my design, it happening to me, which is usual to Persons under such Circumstances as mine were, I mean, if one hath but Courage enough to bestow one Groat upon the Poor, he afterwards will be as willing to part with a Crown. Thus the first Foundation of our Hospital was laid, neither upon any settled Fund for this purpose, nor upon any sure Promise of great Persons and their Assistance, as hath been since reported by some, and conjectured by others, but entirely upon the Providence and fatherly Blessing of our great God, who is able to do exceeding abundantly above all that we can either ask or think; and this made me not to scruple the Truth and certainty of things not seen.

§. 5. Such of the Orphans as seemed the most *promising*, I put out to Persons of known Integrity and Piety, to be Educated by them, because we had poor Children brought together before we had built an House to receive 'em. In the mean time the Lord inclined the Heart of a Person of Quality, to lay out the Sum of a *Thousand* Crowns for the use of the Poor, and Two other Persons supplied us with *Four Hundred* Crowns, to encourage the Design on Foot, so that we now were able not only to defray the Charge of maintaining the Orphans; but to purchase

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also an House, into which we remov'd the *Twelve* Orphans (for so many we had now got together) from the Persons hitherto intrusted with their Care, and a Student of Divinity was appointed for the Management thereof, who furnish'd em with Diet, Cloaths, Bedding, and other Necessaries, provided them with good Schooling, and so prov'd a Father to them. This was begun in the Year 1696, a Week before *Whitsontide*.

§. 6. After the Children had been a while under this management, and the Lord most visibly reliev'd our wants, a larger Project was set on Foot, *viz.* to bring the Hospital to a firmer and more compleat Settlement, especially since we saw that the Number of the Children so far increased that the aforesaid House prov'd too strait for 'em. All which excited me more and more to attempt the Building of an Hospital my self, the Hiring of more Houses scattered up and down, being attended with too many difficulties.

§. 7. The Lord knows we had not so much as would answer the Cost of a small Cottage, much less such a Building as might hold about *Two Hundred* People. Neither was there wanting such as discover'd the rough and untrodden ways we were like to beat through, if I would pursue

pursue the Design. Others advis'd to set up an House of Wood to save the expensive Cost of a Stone Building. So some would say: *What is this wast for?* And by such and the like Arguments, I was almost prevail'd on to comply. But the Lord strengthened my Faith with so powerful a Conviction, as if he had said expressly unto me: *Build thou it of Stones, and I will pay the Charge.* He supported me with such a presence of Mind, that I immediately resolv'd to lay the Foundation of a new Building. In the Year 1698 *July* the 5<sup>th</sup>. the Place being survey'd and adjusted, they begun to break Ground, which being finish'd a few days after, on the 13<sup>th</sup> of *July*, the Foundation for an Hospital was laid in the Name of God. However the Lord had provided so much Money as enabled us to procure some Timber; but as for the Building it self, I was now to wait upon God, and from Week to Week to receive at his Hand, what He would be graciously pleased to furnish me with, for carrying on the same.

§. 8. The Building was carried on successfully and after such a Rate, that in the Year 1699, by the 13<sup>th</sup> of *July*, that is, within the space of one Year, they were ready to cover it with the Roof, altho' it did not escape the froward Cen-



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tures of ill-meaning People; it being sometimes censured on account of its *Bigness*, and sometimes on account of its *Beauty* and *Magnificence*. But unto such I used to answer in short: *I must needs know of what Bigness and Value the House ought to be, which is necessary to compleat my Design.* But in the mean time I assure you, that when the Lord hath finished this House, He will be as able and rich to provide for the Poor that are to lodge therein, as he was before.

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## C H A P. II.

*Of the Visible and Wonderful Providence of God, attending these Endeavours, to Establish the Hospital and Charity-Schools, from their first Rise to this present time.*

§. I. **BY** the foregoing Account any one may see, in what manner our Hospital was begun, *viz.* not with a settled Fund laid up beforehand, but with an hearty



heartly Dependance upon the Providence of God, to which our Care for a future supply was faithfully committed, after it had carried us safely through the Trials and Difficulties of one Day. From whence any understanding Man may easily gather, that the Management of this Business must have been now and then attended with many extraordinary Perplexities, which shall now be exemplified in some Instances.

§. 2. Before *Easter* 1696, I found the Provision for the Poor so far exhausted, that I did not know where to get any thing towards defraying the Charges of the ensuing Week; (which happened before I had been used to such awakening Trials.) But God was pleased to relieve our Want by an unexpected Help. He inclin'd the Heart of a Person (who it was, where residing, or of what Sex, the Lord knoweth,) to pay down *One Thousand* Crowns for the Relief of the Poor. And this Sum was deliver'd to me in such a time, when our Provision was brought even to the last Crumb. The Lord, whose Work this was, be Praised for ever, and Reward this Benefactor with his Blessings *a Thousand fold!*

§. 3. At another time all Provision was gone, when the Steward declar'd there was a necessity of buying some Cattle to furnish

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furnish the Table, and of providing 20 or 30 Bushels of Flower, to be laid up, besides other necessities, as Wood, Wool, &c. if we would manage our Business to the best Advantage. Under these pressing Circumstances I found one Comfort, which was a *Presence of Mind in Prayer*, joyned with a confident Dependance upon the Lord, who heareth the very Cry of the Young Ravens. When Prayer was over, I heard some body knock at the Door, which when I open'd, there was an Acquaintance of mine holding in his Hand a Letter and a parcel of Money wrapt up, which he presented to me, and I found therein *Fifty Crowns* sent a great way for the Relief of our Poor.

§. 4. In the Year 1699, about *February*, I found my self under great Straits, and indeed it was an Hour of probation. All our Provision being spent, and the daily Necessity of the Poor calling for large Supplies, That Divine laying made deep Impression upon me, *Seek first the Kingdom of God and his Righteousness, and all these things shall be added unto you*; banishing temporal Cares, and turning the whole bent of my Soul upon a close Union with God. When I was now laying out the last of the Money, I said in my thoughts, *Lord look upon my Necessity!* Then going out of my Chamber to repair

to the College, where I was to attend my publick Lecture, I unexpectedly found a Student in my House, that waited for my coming out, and presented me the Sum of *Seventy* Crowns, sent by some Friends to support the Hospital, from a Place above Two Hundred English Miles distant. And thus the Lord carried me through these Trials, that neither the Frame of my Mind was discomposed *within*, nor our want discover'd by any token *without*.

§. 5. Soon after this, there was want again in every Corner. The Steward brought his Book and desired me to defray the weekly charges. My Recourse was to God through Faith. The Expences were necessary, and I saw not the least Provision, nor any way to procure it. This made me resolve to retire into my Closet and to beg the Lords Assistance in so pressing a Necessity; but I design'd first to finish the Task I then was about, being imployed in dictating something to my Students.

Having done with this, and preparing now for Prayer, I received a Letter from a Merchant, intimating that he was ordered to pay a *Thousand* Crowns to me for the Relief of the Hospital. This put me in mind of that saying, *Isai. 65. 24. It shall come to pass, that before they call, I will*

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will answer, and whiles they are yet speaking. I will hear. Nevertheless I entered into my Closet, but instead of Begging and Praying, as I had design'd, I Praised and Extolled the Name of the Lord, and hope that others who perhaps may come to read this will do the like with me.

§.7. About Michaelmas 1699, I was in great want again. In a fair day I took a walk, and viewing the most glorious Fabrick of the Heavens, I found my self remarkably strengthened in Faith, by the gracious Operations of the Spirit of God, and these and the like Thoughts were suggested to my Mind: *How excellent a thing it is for any one, tho' depriv'd of all outward Helps, and having nothing to depend on, but an Interest in the living God, the Creator of Heaven and Earth, to put his Trust in him alone, and not to despond in Extream Poverty.* Now though I well knew that the very same day I wanted Money, yet I found myself not cast down; Just as I came home, the Steward addressing himself to me, said, *Is there any Money brought in?* For it being Saturday he was to pay the Workmen employ'd in the Building of the Hospital. To this I answered, *No, but I believe in God.* Scarce was the word out of my Mouth, when I was told a Student desired to speak with me, who then brought Thirty  
Crown

Crowns from a Person whose Name he would not discover. Hereupon I asked the Steward, *how much he wanted at present?* He said *Thirty Crowns.* I replied, *Here they are;* But do ye want any more? No, says he. And so we were supplied in that *very Moment* we wanted some Relief, and even with that *very Sum* that was required, which render'd the Providence of God the more conspicuous.

§. 8. Another time all our Provision was spent. Then it fell out that in addressing my self to the Lord, I found my self deeply affected with the *Fourth* Petition of the Lords Prayer: *Give us this Day our daily Bread;* and my thoughts were fix'd in a more particular manner upon the words *this Day*, because on the *very same Day* we greatly wanted it. While I was yet praying, a Friend of mine brought *Four Hundred Crowns* for the Relief of the Poor, and then I perceived the Reason why I had found such a sweet favour in that expression *this Day*, and prais'd the Lord to whose disposal are all things.

§. 9. Another time I fell into the deepest Poverty, and (what was more) I was urg'd by the importunity of most that were about me, calling for a supply to their pressing Necessity. But having cast my



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my Eye upon the Lord, I answer'd 'em plainly thus: *Now ye come all to seek Money of me, but I know of another Benefactor to go to ;* (meaning the Lord) The word was scarce out of my mouth, when a Friend, who was then just come off a Journey, cast privately *Fourteen Ducats* into my Hands, which prov'd a fresh Instance of the endearing Providence of God.

§. 10. Another time I stood in need of a great Sum of Money, insomuch that an Hundred Crowns would not have serv'd turn, and yet I saw not the least appearance how I might be supplied with an Hundred Groats. The Steward came and set forth the want we were in. I bid him to come again after Dinner, and I resolv'd to put up my Prayers to the Lord for His Assistance; when he came again after dinner, I was still in the same want, and so appointed him again to come in the Evening. In the meantime a Friend of mine came to see me, and with him I joyn'd in Prayers, and found my self much mov'd to Praise and Magnify the Lord for all His admirable Dealings towards Mankind, even from the beginning of the World, and the most remarkable Instances came readily to my remembrance whilst I was praying. I was so elevated in Praising and Magnifying God,  
that



that I insisted only on that Exercise of my present Devotion, and found no inclination to put up many anxious Petitions to be deliver'd out of the present necessity. At length my Friend taking his leave, I accompanied him to the Door, where I found the Steward waiting on one side for the Money he wanted, and on the other a person who brought an *Hundred and Fifty* Crowns for the support of the Hospital.

§. 11. At another time, *Thirty* Crowns were required to pay off the Workmen. When the Overseer of the Building came to fetch the Money, I was oblig'd to dismiss him with this comfort: *The Lord who is faithful will take care for us.* Away he went and found the workmen before the Hospital waiting for their pay; but by the way he unexpectedly met with one of his Acquaintance, to whom he unbosom'd himself, and discover'd the pressing Circumstances he then was in, who thereupon readily lent him *Fourteen* Crowns; and so he went to pay at least some part of the Money due to the Workmen; but before he had done I received above *Thirty* Crowns from another place; whereupon I immediately sent away the aforesaid *Thirty* Crowns to pay off the workmen.

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§. 12. At the end of the following week we were reduced to like Straits, and I was call'd upon for money to recruit our Provision according to custom on *Friday*, and to pay the workmen on *Saturday*, but there was not a Farthing for either of these uses. So I said, *'Twas now time again to rejoyce, for the Lord would undoubtedly give us another Instance of his Providence;* I dispatch'd the Steward with that saying of *Samuel, Hitherto hath the Lord helped us, 1 Sam. 7. 12.* Which Expression is as it were turn'd into a most comfortable Proverb among us, and *Experience* hath been the most useful Comment upon it. Betimes next morning *Fifty Crowns* were sent in, by means whereof the Lord graciously carried us through the difficulties of that week.

§. 13. Another time being reduc'd to the lowest Ebb, and the Burden of unavoidable Expences lying upon the Steward, he found himself oppress'd with Care and Concern how to extricate himself. He got together as much as he could to discharge the Debts, and among the rest he sold a Silver Spoon that had been presented to the Hospital. But all this would not serve turn. In this extremity an *Hundred Crowns* were delivered to me for the poor, and being thus provided,

provided, I sent presently *Sixty* of 'em to the Steward. Which strange Providence, how effectual it was to raise his languishing Faith, and to refresh his Mind after so many Toils and Cares, may I think be easily conjectured. He said indeed: *Now I will rejoyce even in time of want, in hopes of seeing some discovery of the admirable Providence of God, which had been hitherto, as he said, beyond his Strength.*

§. 14. A little while after we had another Hour of probation, but the Lord was pleased to supply us then likewise with *Fifty* Crowns, which was an help not in the least foreseen. At the same time I was acquainted that *Eight and Twenty* Cumin-Cheeses were forthwith to be sent us from *Leyden* in *Holland*.

§. 15. Another time being taken up with other affairs, I quite forgot the want we were in, having composed my mind to a quiet frame, that I might the better dispatch the business in hand. But at the same time I receiv'd a Letter with a piece of Gold of *Eighteen* Crowns value, whereby both our want was reliev'd, and I my self kept free from any disturbance in my other affairs. I remembered then the saying of the Lord, *All these things shall be added unto you.*

§. 16. Upon another time when all Provision was spent, one of my Fellow-Labou-

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Labourers in the Evening-Conference mention'd the present want, which prov'd a matter of comfort, and presented to us an occasion to strengthen our Faith, by means of a grateful remembrance of all the Benefits we all along had receiv'd at the Hand of God, and to rejoice in that great *Privilege*, of a *resign'd Dependance* upon God, which alone is able to free the mind both from fearful Doubts and wavering Hopes, whereby generally such are haunted and hurried about as, for want of Resignation, are left to their own shifts. Hereupon we put up our Petitions, unanimously extolling the Name of the Lord for his infinite Goodness, and resign'd our want to his Fatherly Protection. That very hour the Lord was pleased to incline the heart of a Patron to relieve our want the next morning, giving a particular charge to some of his Attendants to remember him of it. Accordingly the next day he sent *Three Hundred Crowns*. Upon which occasion I think fit to take notice, that a particular juncture of Circumstances, working both from *within* and *without*, was observable in this affair, which rendred the Providence of God more conspicuous at this time.

§. 17. In the Year 1701 a certain Lady offered to bestow every Year as much

*Salt*

*Salt* as the Hospital wanted. No sooner had she resolv'd on this, but another was mov'd hereby to send some *Corn* for the benefit of the Hospital.

§. 18. About *June 1701* our Stock beginning to decay, a Person, who would not be known, presented us with *Five and Twenty Crowns*, and a General paid down the Sum of an *Hundred Crowns*, which was followed with a gift of *Six*, sent by a Professor of Divinity. But (O how faithful is God!) when all this was not sufficient to defray the necessary charges, I just then receiv'd two Letters of Advice by the Post; in one whereof I was told, that *Two Hundred and Fifty Crowns* should be paid down for the Relief of the Hospital. This Sum came from a certain Doctor of Physick beyond Sea, who order'd the payment thereof here, and I must needs say, it gave me no small encouragement, for I thought, *The Lord will rather excite some good Souls beyond Sea to assist us, than to let us suffer any want.*

The other Letter of advice promis'd *Seventy Crowns*, which were collected far from the place in a *Charity-Box* by some Friends for the Relief of the Hospital.

§. 19. Soon after this the Lord inclin'd also the Heart of His Royal Highness Prince



Prince George of Denmark, residing in *England*, bountifully to disburse the Sum of *Three Hundred Crowns* for the Hospital, which by a Bill of Exchange was sent hither. The Lord remember this benefit! I must say, that this support coming from abroad, prov'd a fresh instance, both of the admirable Providence of God, and of his perpetual Care for our Relief.

§. 20. About Harvest we met with a Wonderful *Train* of Trials and Deliverances. For though a certain Minister sent in *Twelve Crowns*, acquainting us withal, that a certain Person had design'd 'em for the Hospital, who desired in the mean time the Prayers of our Poor in a certain concern they were then engag'd in, and some other small Sums fell in, yet all this seem'd too little to carry us through the present want. But soon after a Student brought *Fourty Crowns* in Silver, and *Five Ducats* in Gold, from a Person whose Name he would not tell, desiring only a Receipt, which while I was writing, a godly Minister came to see me; and Prais'd the Lord, when he heard after what manner our want was just then supplied, offering me at the same time a parcel of Silver-lace, which a Gentlewoman, now growing sensible of her Vanities, had given him for the relief of our Hospital, she having ript 'em off from her  
fine



fine Cloaths, wherewith she heretofore usually endeavour'd to adorn her self in the eye of the World, with positive order, that we should not sell it till we had burnt it, for fear that some body else would apply it to the same ill use of gratifying their Pride,

§. 21. But all this was soon spent in that extremity to which we were reduc'd. When the Steward came for Money, I had but a Crown to give him, and soon after when he importun'd me again, I told him *he had received the last Crown yesterday, and I had not a Farthing left.* He asked *what he should do with the Man that us'd to cleave the Wood, and the Women that cleaned the Children; for being poor People, they would sadly want their Money?* Adding, *if there was but one Crown to be had, he would make shift.* I replied, *there was not so much now in store, but the Lord knew it was an Hospital for the Poor, and that we had nothing for its Maintenance.* 'Tis true, says he, and so away he goeth pretty comfortable. Coming within sight of the Hospital, he sees a Waggon before it laden with Corn, which one of our Benefactors had caused to be convey'd thither; (knowing nothing of the want we then were reduc'd to) at which sight the Steward was surpriz'd with joy, exceedingly admiring the wonderful Providence

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of God. Soon after he got also together the little Money he wanted for the cleaver of the Wood, and the Women that clean'd the Children, and so was happily carried through the Difficulties he at that time did lie under.

§. 22. It hath often happen'd, that some Persons having only heard or read some account either of the good design of the Undertaking, or of the wonderful ways by which the Lord supported us, have presently found themselves inclin'd to cast in something into our Treasury for our relief. For instance, a certain Nobleman hearing some passages of Gods Providence over this work, freely offered to pay down yearly the Sum of *Twenty Crowns*, and he has been as good as his word.

§. 23. I must needs here mention, that the Providence of God in the whole Undertaking, hath been the more illustriously visible, in regard of a Train of many particular Circumstances, and especially His enclining all sorts of People to an hearty Concurrence in supporting the Work after it was once begun, nay even such from whom (being themselves under straits) no such thing was expected. To these charitable Persons we may apply *St. Paul's* expression, *2 Cor. 8. v. 1,* *5,* wherein he commendeth the *Macedonians*

donians, that in a great Trial of Affliction, the abundance of their Joy and their deep Poverty abounded unto the Riches of their Liberality. For to their Power, yea, and beyond their power, they were willing of themselves.

Some who were not able to contribute towards our support with ready Money, endeavour'd to supply that defect either by Personal Labours, or by kind Intercessions with others, or by good Advice, and other acts of Charity. Country-People have caused pewter Cups to be made at their own Charge, and convey'd to us for the use of the Hospital, and several Pewterers have done the like. Others have bought Pewter Dishes and Plates; others Vessels of Copper for the same end. Several Country-women have readily bestow'd some Flax and Thread; others have willingly made it into Linnen, and others employ'd themselves to make shirts of it for the use of the Poor. Now and then some well-wishers to the Hospital have Cloathed some of the Children from head to foot. Others would send in some of their Corn after Reaping. Others would send Meal, Fish, Cheese, and other supplies. Others have made over to the Hospital a parcel of Books, which prov'd the Foundation of Erecting a Library for the use of our Poor Students

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dents employed in the Hospital.

Others would turn whole Suits of finery into Money, and Cloath the Poor therewith. Others have sent hither, and others have sold silver Spoons, silver Buttons, silver Cups, Gold Rings set with Stones, Golden Bracelets, Necklaces of Gold, to support the Poor withal. And such things have commonly fall'n out when great want and Necessity have excited us to pray for Relief.

§. 24. I forbear to mention all the small Sums of Money falling in now and then, which yet are not forgotten before the Lord, or in my Heart, especially since my Design only is to give at present some discovery of the gracious dealings and *providential Foot-Steps* of our great God, for which that may suffice which has been said already. In the mean time I protest, that I don't despise the Gift of any, let it be never so small; because I keep my Eyes on the one hand fix'd on him who inclines the heart; and on the other, on the *inward Principle* of that sincere and cordial Affection, whence such Charitable Emanations are deriv'd; so that now and then a few Groats are as necessary and acceptable, as *Hundreds* of Crowns at some other times.

§. 25. I'll mention one Branch more of this *Train of Divine Providences*, and then

then I shall have done with this Chapter; and that is, *the sincere and hearty Concurrence of those that engaged with me into this Affair, and their joint endeavours in promoting the good of their Fellow-Creatures.* This happily prevented all manner of worldly By-ends relating to secular advantages and self-interest, and which are more agreeable to the Character of an Hireling, than of a faithful Labourer in Christ's Vineyard. Likewise all manner of debates, strife, envy, and other sinister practices of that nature, too apt to crowd in and to hinder the business of Reformation. They have on the contrary rather born one anothers burden, and not only taken what care they could of the Things and Persons which have been committed to the particular charge of each of'em, but have mutually encourag'd one another, when they observ'd that their Fellow-Labourer could carry on the Affair in which he was engag'd, to a greater perfection. In this condition of Affairs, they had many opportunities for the Exercise of Faith and Charity; and as on one hand they gained much *Experience* under these many Trials they met with, so on the other, they have been supported by many visible Marks of God's Favour and Kindness attending their Endeavours.



I confess, I more admire this Branch of God's Providence, than the Richest Mines of Silver and Gold, and justly enumerate it among the *Means*, whereby the whole Undertaking has been begun and thus far carried on. Nay, all the supplies Providence hath so wonderfully bestow'd upon us, together with the best and most wisely contriv'd Methods to carry on such a Work, would hardly have answer'd expectation, if faithful men had been wanting for the management thereof. And I don't doubt in the least of God's Blessing and good success, so long as he shall vouchsafe us such Labourers, as impartially consult their Consciences, and stand free from all Engagement to self-interest. Whereas on the contrary, if covetous Hirelings, (who have no other aim in view in what they do, than to get a livelihood) or such as affect popular Applause, should be entrusted with the management thereof, nothing would more certainly ensue than a sudden overthrow of the whole Affair; and this makes me pray beforehand, *that the Lord would take it into his own Protection, and never permit it to fall into the hands of such unfaithful Stewards.*

§. 26. This Account I think may give the Reader some insight, into the many Difficulties and Trials Providence hath  
car-



carried us through, whilst we have been employ'd about this Affair. For though our Poor have not suffered want; yet we have met with such Hours of probation, in which not only I had nothing, but could not so much as espy any means by which we might be supplied. When I first began to go about this Business, I thought indeed that the Lord in the first appearance or moment of our Poverty would presently relieve our Necessity. But I did not then know the meaning of that Expression: *Mine hour is not yet come*, Providence tracing now and then such untrodden Paths, that Humane Reason is not able to follow them. And this proves a Comment upon David's saying: *But thou, O Lord, how long?*

§. 27. It has often happen'd, that I had not one Farthing left, though the next day the Steward was to go to Market to buy Provision for about Three Hundred Persons. Such things as were not absolutely necessary, have been turn'd into Money to buy Bread. We happened once to be in the utmost want, when the Steward finding me void of all Relief, went back with an heavy Heart, to see whether he could scrape together two Groats to buy some Candles, that the Children might not be forc'd to sit in the Dark, and he found nothing till Night came on. And

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so it has often fall'n out, that the Steward having given me notice of the present want, has been oblig'd to go empty away; and I must confess that the frame of my Mind was not then perplex'd at the want we were in, tho' by sharing the burden the other lie under, I was not a little affected with the crosness of his Circumstances. *And such pressing Necessities have often afflicted us, till all hope of help and relief was expired, and humane Reason did not see any manner of probability of being delivered from such Straits.*

§. 28. I can't forbear to mention here one Instance more of a particular Trial that fell upon the Steward, when the Hospital was just Building, and of the extraordinary means whereby his sinking Spirits were rais'd above the then pressing Difficulties. The substance take as follows :

When the Building of the Hospital was but just begun, and the Workmen employ'd to carry off the rubbish, the Steward or Overseer had to grapple with abundance of Difficulties, the Labourers one while wanting Stones, another while Sand or Lime, tired him very much with their importunate demands; he not being in a condition then to afford a present Supply, because there were neither Horses of our own, nor the least appearance of getting

getting any hired for that use, it being just in the height of Harvest.

This now very much discourag'd him, and cast him into Sorrow and perplexity, when finding his thoughts overcast with deep care and concern, he got away into his Cloſet, to be for a while by himself alone, and in some measure to recollect the scattered powers of his Mind. He was but just retired, and venting himself to God in Sighs and Groanings, when the Master-Bricklayer followed him at his heels and call'd him back out of his privacy, telling him withal, that Stones and other necessities were immediately to be provided, otherwise the Workmen would cease from their Work, and yet demand their full pay. This cast him down yet lower; however away he went with the Bricklayer, though he did not know how to break through these Difficulties that surrounded him. When he came to the place where the Men were at Work, one of the Labourers happened to find a piece of Coin in the Rubbish that was digged up. This he offered to the Steward, who took it, and looking upon it, he found the following Words impressed thereon

יהוה

May Jehovah

Conditor

The Builder

Conditæ In English:

Crown this

Coronide

Building with

Coronet

a happy Conclusion.

The Reading of this Inscription rais'd his sinking Faith to that degree, that with great presence and readiness of Mind he went to work again, hoping now that he should live to see the Building brought to perfection, though at present, while they were but breaking ground, we had to encounter with many Difficulties. In the mean time he contriv'd a way to get together such Necessaries as the Bricklayer had minded him of, and within a few Days it happen'd, that two Horses were made over to us, and sometime after two more, and at last another, to help forward the Building.

And these Instances I was willing here to set down, that I might give the Reader some Idea both of the pressing Trials and happy Deliverances we hitherto have met with; though I am sufficiently convinc'd, that Narratives of this kind will seem over-simple and fanciful to the great Wits of the Age.

C H A P. III.

*Of the Advantages which may  
be expected from such Endeavours.*

§. 1 **A**S for the *spiritual Benefits*, which may be expected to accrue from such Endeavours, and which we are chiefly to regard, they may easily be guessed at, considering the main scope of the whole Undertaking, which is not to lay up Provision for the Body, but to *save Souls, and convert 'em to Life everlasting*, and so to use the former as a means only subservient for obtaining the latter.

§. 2. Persons of Candour and unbiassed Judgment may without much difficulty penetrate into the bottom of this Affair; by taking an impartial survey of the whole Method whereby the Work is carried on. The *End* we aim at, and the *Means* we make use of for obtaining the same, are all of a Piece. The word of God is instilled into the Children from their Youth up. Unfeigned *Faith* in our Lord *Jesus Christ* is laid for a Foundation,



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and a real sense of *Godliness*, attended with a conscientious behaviour; are the most material Points, to the obtaining whereof, our earnest endeavours are constantly directed. As near as is possible such Men are chosen to manage the Work of Inspection and Education as we can safely rely upon for their Candour and Integrity (as well as Ability) on that behalf; expecting that they will render themselves worthy Examples both by their Words and their Actions. And if it happens that we unexpectedly mistake in our Election, the Person convicted of any Misdeameanour, is oblig'd to make room for one that is better qualified. We prevent also as much as in us lies the spreading of infectious Examples in the Hospital, to save the Children the better from the danger their tenderness exposes them to; and we take it very kindly, when any body offers to assist us with good Advice, towards forming a sound and compleat Scheme of Education, and training up Children to it.

§. 3. Two Hours are set a part every day, wherein all manner of Poor, Blind, Lame and Impotent Persons, both such as live amongst us, and such as come from abroad; as likewise Exiles, and such as have lost their Goods by Fire, War, &c. and in a word, all sorts of distressed People,

ple, are carefully instructed in the Principles of Religion, admonished, comforted, and at length supplied with some bodily Relief. And this I think, every one will allow to be a Method useful for the Publick Good.

§. 4. Many poor Orphans, for whose Education no body was in the least concerned, and who otherwise of necessity had been drawn away into numberless disorders and most heinous Sins, have been withheld from the dangerous Courses which a Beggars Life might have expos'd them to, and thus instructed in the Word of God, that in time they may become good Christians and profitable Subjects, which without question must turn to the general good of the Kingdom.

§. 5. Many Boys of good natural Parts and Endowments, by reason of which they might be made fit for great Undertakings, but for want of Education lying buried under the rubbish of Ignorance, are now found out, and their pregnant Genius (which would enable them to become great Instruments of mischief) cultivated, and polish'd for the common benefit.

§. 6. And what else may such Foundations be more properly accounted than *Seminaries* set up for the general good of the Country? Here a Foundation is

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laid, for training up good Workmen in all Trades, good School-Masters, nay, good Preachers, and Councillors: who of course hereafter, will think themselves the more oblig'd to serve every one, because they have both an Experimental Knowledge of God's Providence from their Youth up, and the benefit of a sound and solid Education.

§. 7. By such Undertakings, the Country will be clear'd by degrees of stubborn Beggars, Thieves, Murderers, Highway-men, Foot-pads, and the whole Pack of loose and debauched People, who (as we may find if we search into the true Reasons of such overflowing Wickedness) commonly let loose the Reins to disorder and impiety, because they never imbib'd so much as the least Tincture of a good Education. Now an Undertaking of this nature may in tract of time, put a stop to the fierce Torrent of such headstrong Vices, and so conduce both to the *Spiritual* and *Temporal* good of the whole Country.

§. 8. By such visible Instances of *Alms well bestow'd*, many may be encourag'd the more willingly to contribute their charitable Assistance, towards the support of so necessary a Work, who perhaps could not be otherwise induc'd thereto by the most perswasive Rhetorick,

rick, without such real Demonstrations of the benefit resulting from their Charity. By such charitable Foundations, People will be melted down more and more into a gentle and compassionate Temper of Mind, and have the untractableness and stubbornness of their natural disposition mollified and softened into mutual acts of Charity.

§. 9. 'Tis moreover a means to wear off at least in some measure, that *Stain* which Christian Religion hath contracted in these our unhappy Days; *viz.* that there is such a crowd of poor helpless People in the midst of these who stile themselves Christians: Whereas the Lord requires of his People, that there should be no Poor among 'em. Hence it is no small Honour to a City or Country, if the Poor be regularly manag'd and maintained.

§. 10. The Prayers of poor Fatherless Children, and of all such as enjoy the benefit of Hospitals, are the strongest Wall and Fortrefs, to defend a City and Land from the Invasions of any Adversary; as on the contrary, the Tears or Sighs of poor distressed People, who commonly express their grievances in that manner, when they lie neglected under extream Necessity, draw down the dreadful Displeasure of Almighty God, against that

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that unhappy Nation wherein such Cru-  
elty is practised.

§. 11. A great many Students, being  
every day employ'd in Teaching the Chil-  
dren, are prepar'd for a Skilful Manage-  
ment of Schools up and down in the  
Country, and having been used to an  
exact Method, and a plain familiar way  
of discoursing People, even of the mean-  
est capacity, they may prove instrumen-  
tal, to effect in some measure the Refor-  
mation of Schools, so highly necessary at  
this time.

§. 12. And in fine every one, I think,  
will confess that a Town or Country is  
so much the more abundantly Blessed  
with *Temporal* Advantages, by how much  
the more effectual Care is taken for the  
Maintenance of the Poor ; Experience  
it self bearing witness, that these Govern-  
ments are the most Flourishing, which  
concern themselves most in providing  
well for the poor.

CHAP.



*The STATE of the Hospital,  
Charity-Schools, and the several  
Establishments belonging there-  
to, Erected by Mr. August  
Herman Franck at Glaucha  
near Hall.*

March 29th 1705.

I. THE HOSPITAL presents to  
your View:

1. *The Education of the Orphans*, free-  
ly Maintain'd in the Hospital, the num-  
ber whereof amounts at present to 125

They are distinguish'd as follows:

(1) Such Boys as are of good natural  
Parts, are singled out from among the  
rest, and Instructed in Languages, Scien-  
ces, &c. The Number of whom is at  
present 55

(2) The rest is Train'd up in Princi-  
ples of true Piety, and Taught to Read,  
Write, cast Accounts, Sing, and after the  
hours of Learning, to dress and to spin  
Wool, Knit, &c. their Number amount-  
ing to 45

(3) The Girls confin'd to a particular  
House, and besides the pious Education  
before mention'd, Taught to Read, Write,  
cast

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cast Accounts, to Spin, Knit, Sow, &c. the bigger ones are also employ'd in good Housewifry, their Number being 25.

(4) Besides these, some Citizens Children are instructed in the same manner with them, whose Number is at present 27.

Both Boys and Girls, are all the Day long confin'd to the presence of a Master or Mistress, and even at that time, when they have some Hours allow'd 'em for Diversion, taking either a walk into the Garden or into the Fields. At Night there are *Eight* Masters appointed to lodge among the Boys, and a Nurse to be with the Girls.

The general Inspector of the Schools, has also the Conduct of each particular School.

2. *The Management of the House*; which is committed to a Steward appointed for that service. 'Tis he that buys up all manner of Provision, and sees every thing done in its proper season, viz. Baking, Brewing, Washing, Killing of Cattle, &c. and takes care to have the Meat well dress'd, and serv'd up at the usual Hours, and such Diet prepar'd for the Sick, as may best suit their particular Circumstances, &c.

The Persons who assist him in Household-Affairs, are (1) a Lad who goes on Errands.

Errands. (2) A Man-servant. (3) The Brewer. (4) One that sweeps the Rooms. (5) A Warchman. (6) One that buys up such Beasts as are fit for Provision, and looks after them that are to be fatted, wherein he is assisted by his Wife and a Maid-Servant. (7) A Groom of the Stable. (8) The Washer-woman, who also cleans the Children, and has two Maids to assist her every Day, and eight other Women to help her every washing Day, and five on those Days when the Children are cleansed. (9) The Nurse that looks after the Sick. (10) The Cook with some Servants belonging to the Kitchen.

These Household-affairs are partly directed by the *Physician*, partly by the *Inspector* of the Schools, together with some Assistants, there being a Conference appointed once a Week, to consult about the Affairs of this nature.

3. The *Apothecaries-shop*, which is Manag'd by the Apothecary himself, a Book-keeper, an Operator, Four Labourers, Two Apprentices, and one that looks after the Fire.

This shop is chiefly inspected by the Physician of the Hospital.

4. The *Printing-House*. For this, is appointed a Foreman, Four Workmen, and Four Apprentices.

5. The

5. The *Book sellers-shop*, which is order'd by the Bookseller himself, one Man and one Apprentice.

Both the *Printing House* and the *Book-sellers-shop*, are under the Inspection of the Bookseller.

II. EIGHT SCHOOLS belonging to the Hospital, and furnish'd with Masters out of the Seminary of School-Masters hereafter mentioned.

One of these Schools is ordered according to the Method of the Royal Collegiate-School, and besides Languages, all manner of Sciences are Taught therein. In this School such Children are instructed as are picked out from the Poor Orphans, besides some other Children both out of this City, and from other places, amounting together at present to

103

The other *Seven* are set up for the benefit both of Boys and Girls, who after the true Principles of Religion, are Instructed in Reading, Writing, and Arithmerick, and the Girls used to Needle-Work, &c.

Most of these Children are Taught *gratis*, and freely furnish'd with Books, Paper, Pen and Ink: The Number whereof is at present

418

All these Eight Schools, together with the Children bred in the Hospital, are governed by Fifty Masters. These

These Schools have also a particular Inspector appointed for 'em, who upon occasion is reliev'd by a Vice-Inspector.

III. A FOUNDATION FOR POOR WIDOWS: Wherein Four are Maintained with a Chaplain to say Prayers with 'em twice a day, and a Maid servant to attend 'em.

IV. A CONSTITUTION FOR THE POOR INHABITANTS AT GLAUCHA, by virtue whereof they collect Alms once a Week throughout the whole Parish.

V. A CONSTITUTION FOR BEGGARS COMING FROM ABROAD.

VI. THE SEMINARY FOR SCHOOL-MASTERS, whence all these Masters are taken that are Employ'd in the Hospital and the other Charity-Schools, the Number of whom amounts at present to

LXXV.

Being all Students of Divinity, and all freely Boarded in the Hospital.

VII. THE EXTRAORDINARY TABLES IN THE HOSPITAL. These are set up for Students reduc'd to such straits, that they don't know where to find a Meals Meat for that day. If these address themselves to the Inspector of the Hospital by Seven a Clock in the Morning, they are freely entertain'd at Dinner every Day, to the Number of Sixty and Four.



Four. They are Manag'd by one appointed on purpose for that service.

*To these Foundations more immediately relating to the Hospital, we may also in some respect refer the following Establishments :*

VIII. THE ORIENTAL COLLEGE OF DIVINITY, wherein some Masters of Arts and Students of Divinity are constantly Employ'd about cultivating and improving the *Eastern Languages*, Instructing other young Scholars in the same. The Number of the former amounts at present to XI.

Into this are incorporated some *Grecians*, come over to prosecute their Studies here, in Number V.

All the Persons Employ'd in this Affair, are confin'd to one House, by two and two in a Chamber, and have their Diet all at one Table.

The Inspection of this College, is committed to Mr. *Michaelis*, the present Professor of *Eastern Languages*.

IX THE PÆDAGOGIUM REGIUM, OR ROYAL COLLEGIATE-SCHOOL. This is set up for Young Gentlemen bred at their Parents Cost, and after the Fundamentals of Religion, Taught the *Latin, Greek, Hebrew, French, &c. Languages*; besides *Arithmetick, Geography, Geometry, History, Astronomy, Musick, Botany, Anatomy, Fair Writing, &c.*

&c. At their leisure time, they may Exercise themselves in *Turning, Drawing, Glass-Painting, &c.*

They are confined to the constant Inspection of a Master, even when School-time is over, to prevent all manner of Irregularities in such Hours as are allotted 'em for Recreation, which might otherwise wear off the best impressions made upon them during their Stay at School. The Number of these Young-Scholars is at present

70.

They have *Ordinary Masters*

XII.

*Extraordinary*

V.

As for the yearly Charge of Maintaining them, 'tis to be observ'd, that there are *Four* Tables set up at as many different Rates, which take as follows :

For the *First* you pay *Twenty* Crowns a Quarter, and *Two* Crowns for Entrance.

For the *Second*, *Thirteen* Crowns a Quarter, and *Two* Crowns for Entrance.

For the *Third*, *Nine* Crowns 3 *shillings* a Quarter, and *One* Crown and *Eighteen pence* for Entrance.

For the *Fourth*, *Seven* Crowns and *Sixpence* a Quarter, and *Three* Shillings for Entrance.

At each of these Tables one or more of the Masters are always present, to regu-

regu-

regulate the Manners of the Young-Gentlemen while they sit at Table, and to put them into a Method of good and profitable Discourse.

As for the other Expences 'tis to be observ'd, that every Young Scholar pays *Quarterly* for Teaching, Lodging, Fire, and Candle :

*Seven Crowns Two shillings*, if there be Four lodg'd in a Room besides the Master.

*Ten Crowns*, if there be but *Two* Young Scholars in a Room.

*Fifteen Crowns* if one Young Gentleman be lodg'd in a Chamber with no other Company but a Master.

And you may farther observe:

That every one who in the Hours allow'd for Diversion, applies himself to Mechanick Arts, pays *Quarterly One Crown Two shillings*.

Every one that learns *French*, pays *Quarterly, Two Crowns One shilling*.

For the use of a Bed, which is here consider'd as distinct from the Lodging Room, *Quarterly, One Crown*.

As for Washing, Cloathing, necessary Books, Breakfast, and other incident Charges, the Parents of the Young Scholars are advis'd to deposite some Money with the Master, for the disposal whereof he is afterwards accountable to them.

This

This School has a particular Inspect or, who is almost constantly Employ'd in visiting the several Classes, hearing the Masters Teach, and keeping a weekly Conference with them about the better improvement of the Youth committed to their Care.

The Method they use in Teaching is Publish'd in Print, for the greater satisfaction of those, who desire to be more fully inform'd in this Affair.

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# APPENDIX

*Giving an Account of some  
Persons who have been In-  
strumental in promoting  
the Truth of Religion, and  
the Power of Godliness in  
some Parts of Germany.*

§. 1. **S**UCH hath been the tender Care  
of Divine Providence for the  
good of Souls at all times, even when  
Religion was at the lowest Ebb, and Ig-  
norance and Impiety was become almost  
Universal, as to appear by Raising up  
some Eminent Persons, who boldly gave  
their Testimony against the Vices of  
the Age, and Corruptions of the Church.  
But



But as these Noble Attempts have constantly met with great opposition from the Prince of Darkness, who is always busying himself to frustrate the intended good Effects thereof, so the Power of God hath been rendred the more conspicuous by the oppositions of the Enemy, thus defeated by the Wisdom of the Lord.

This present Narrative may present you with some Instances, both of the *Difficulties* some zealous Persons have lately encountred with, and of the *Success* they have obtained in their Pious and earnest Endeavours to revive the Practice of real and substantial Religion, and to shew the Difference betwixt an outside formal Profession of Godliness, and the vital Power of true Virtue and Piety. And this brings me to the Account it self of these Persons of the *Lutheran* Perswasion, who have been and are actually engaged in this honourable Work, and glorious Enterprize.

§. 2. In the beginning of the *Seventeenth* Century, God was pleased to stir up *John Arnd*, General Superintendent in the Duke of *Zell's* Dominions, to uphold in some measure, the Power of Religion in a time, wherein almost the whole Empire was involv'd in most dismal Civil Wars. He publish'd then a  
Book

Book of *True Christianity*; opening the most substantial Points thereof, without touching any thing of Controversy. These Books spread far and near, awakening Millions of Souls from their lifeless formality, into an *inward sense* of Religion, and continue to have a good effect to this very day.

One of the Principal *Expedients* propos'd by the Author, in order to the making good and sincere Christians, is to *excite People to live up to the plainest precepts of Christ, such as Self-denial, Mortification, Contrition, Resignation, and the like*, instead of filling their Minds with nice Disputes and partial Contentions, which seemed to him rather to nourish than to abate Pride and Self-love, the very springs of Corruption. Part of the aforesaid Book was publish'd in *English* in the year 1646. 'Twas Printed in *Latin* at *Franckfort* 1658. He seems to have imbib'd his spiritual and practical Method out of *Macarius, John Tauler, the German Theology, Thomas a Kempis*, and some other Writers of a more Primitive and Spiritual Stamp. He also got such Books reprinted, as savour'd of a more inward Piety, and were most fit both to promote the substantial parts of Christian Religion, and to lessen the Religious Animosities then overflowing the Christian World.

§. 3. *John Arnd* was follow'd by several other Divines up and down *Germany*. Among these was *Dr. Gerhard*, Divinity-Professor at *Jena*, whose Candour as well as Zeal is sufficiently conspicuous both in his Works and Life. *Dr. John Matthew Mayhart*, Professor and Pastor at *Erfurt*, who Writing a Book against the corrupt state of the *Universities*, drew upon himself thereby the hatred of many of the learned Men. Soon after *Varenius* and *Egardus*, endeavouring to keep up that Spirit of Piety which was before raised by *John Arnd*, writ in vindication both of true Religion and of this holy Person. *Dr. John Valentine Andreae*, a Divine of *Wirtenbergh*, was a Man of a sound and solid Understanding, and well exercised from his Youth in all the Affairs of Religion, so that he had a pretty deep insight into the State of the Church, and the Corruption attending it: Who having discovered the *disease*, which he Endeavour'd to cure, did fare no better than all others that went before him. *Dr. Paulus Tarnovius*, an Eminent Divine at *Rostock*, Printed a Dissertation against the *New Gospel*, wherein he complains of the strange abuse of the Gospel, and of the misapplication People made thereof, it being generally used as a colour, and cover, to hide all manner of Sins and In-

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quities

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quities under it. *Theophilus Grosgebauer*, a Preacher at *Rostock*, left a Book at his Death, which soon after was Printed, and call'd, *The Watchman's Voice out of desolate Zion*, containing a discovery of the Causes of the decay of Christian Piety, and of the unsuccessfulness both of the Word and Sacraments, for promoting a real Conversion in Souls.

§. 4. This Book was attended with a great Blessing, and like a rousing Trumpet, awakened many Divines from their deadness and empty Formality into a more substantial and real sense of Spiritual Matters. One of the most Learned Men whose Eyes were first open'd by the means of this Book was *Philip James Spener*, who from that time betook himself to what was more solid and interior, and being then at the University of *Tubing*, frequently conferr'd with *Dr. Raith*, a Divine there, and impartially inquired into the Causes of the abuses in the Administration of the Word and Sacraments, and consequently of the little Edification resulting from thence. This was in the Year 1662, and much about the same time there begun to stir *Dr. Muller*, and *Dr. Lutkeman* at *Rostock*, and *Dr. Kortbolt* at *Kiel*, labouring much to prepare a way for a more practical Reformation. But as for the aforesaid *Dr. Spener*, he became

came as it were the very Soul in this Cause, and he being in the Year 1666 called to *Franckfurt* and intrusted with the chief Pastoral care there, he wrote a Book Intituled *PIA DESIDERIA*, wherein he shews both the Apostacy of the Church from her first Vigour, and the *Methods* by which the same might be in some manner redress'd. He kept here also a *Collegium Pietatis* or Exercise of Piety in his own House twice a Week, wherein, after having read a Chapter in the Bible, he gave first his own Exposition, tending chiefly to a saving application of the Scripture, and afterwards allow'd also others who were conversant in the Word of God, tho' not Divines by Profession, to bring forth any Spiritual and Experimental Meditation that was upon their Mind. Which being done in his presence, was accompanied with a great Heavenly Blessing, and prov'd exceeding helpful to him, more nearly to discern the inward state of People so necessary for a true Divine. And his Character being *Candour* and *Humility*, with condescention even to the meanest of the Household of God, this made him go up and down to their Houses, to Instruct every one more particularly in what is necessary to Salvation. And because his Moderation was so greatly Eminent, he



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was not only lov'd and Esteemed by the *Lutherans*, but also by many of the *Calvinists*, who frequented both his Church and private Meeting.

§. 5. After he had spent *Twenty Years* at *Franckfurt*, and labour'd after a more practical Reformation among the *Lutherans*, Providence order'd it, that he was call'd to *Dresden*, to be the Elector of *Saxony's* first Chaplain. He was scarce settled there, when he discover'd the many Corruptions of that Court. For as the House of *Saxony* had been heretofore the support of the Reformation, so it was now in a visible declension as to matters of Religion. *John George III.* was no admirer at all of his Publick Sermons, and much less of his private visits, wherein he would hold him in an unpleasing Conference and entercourse about his future State. But notwithstanding this indifferent Reception at the said Court, lest the Call for which he was sent thither should prove fruitless, he begins here at *Dresden*, to set up in his own House the *Catechizing of Little Children*; which succeeded so well, that he was quickly crouded with their Numbers. Whence follow'd Reflections upon him from the University-Professors, who thought it unbecoming, that such a Man both of great Parts and Learning, and  
*withal*

withal in so eminent a Station, should stoop to so mean an Employ, (in their Eye) as to the Teaching and Catechizing of Children. But the Doctor little regarding this, saw well enough that the Basis and Ground-work of Reformation was to be laid in Children; Old People being for the most part too inflexible and unwilling to forsake the darling of their accustomed Formalities, and to enter into a more Spiritual course of Life. He writ here a very excellent piece of practical Divinity, setting forth the *Discriminating Marks*, whereby to discern the Workings of *Nature* and *Grace*, and being a matter of great importance to all Ghostly Pastors and Teachers, he dedicated it to the *Clergy of Saxony* in a sort of a *Pastoral Letter*, exhorting them withal to a faithful discharge of the sacred Function they were engag'd in.

§. 6. But now we must come to the *main Point* this short account is chiefly design'd for, and which under the name of *Pietism* has made such a Noise in *Germany* for some Years past.

Some Masters of Art in the University of *Lipsick* had set up a *private College* or Conference among themselves, for the better Understanding of the Scripture, and for the regulating both of their Studies and Conversation accordingly. They

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called it the *Collegium Philobiblicum*, or an *Assembly of the lovers of the BIBLE*, and when they met together, which was once a Week, they kept the following Method: After one of 'em had read a Chapter out of the Original Text of the Old, or of the New Testament, and explain'd the same, the rest according to the Rules agreed on, cast in their Mite, and added their Observations likewise. The first part of the Exercise was altogether *Critical*, for the finding out the literal meaning of the Text; and the other part consisted in the deducing of Propositions, and practical Uses from it. This was kept up for some time with good success in a private Chamber, after the Evening Service was over on *Sundays*. The Persons chiefly concern'd in this Affair, were Mr. *Paul Anthony*, now Divinity Professor at *Hall*, Mr. *A. H. Franck*, Mr. *Achilles*, Mr. *John Caspar Schade*, afterwards Dr. *Spener's* Assistant of *St. Nicholas Church* at *Berlin*, where after having worn himself out in hard Work and Labour, he died in the Lord, 1698, in the 32<sup>th</sup> Year of his Age.

§. 7. The number of Students attending this *Philobiblical Society* quickly increased; some of the Professors themselves openly encourag'd it, and honour'd it now and then with their Presence, adding their own Observations both Practical

cal and Theoretical. No ſooner Dr. Spener heard of this, but Writ a *Confirmatory Letter* to the Maſters that were concern'd in it, in which he not only encourag'd 'em in their good Reſolution, but gave 'em alſo certain advices, by means whereof all things might be better directed for Chriſtian Edification and the Advancement of ſolid Piety. And indeed many of the Young Students were powerfully wrought on by this plain and practical way of Reading the Bible, and excited to an ardent Love for the Study of the Holy Scripture, rather minding now the hearty Reformation of their Souls and Converſion from Darkneſs to Light, than thoſe unneceſſary ſtrifes and diſputes about ſome trifling notions in matters of Religion, which too many make their *main ſcope* in their Theological Studies, and ſo lying under a multitude of popular miſtakes and prejudices, indiſpoſe themſelves for the Reception of a truly Spiritual Knowledge, which otherwiſe would enable 'em to ſee, how far the ſweetneſs of practical Divinity out-reliſhes both the crabbed Notions of School-men, and the nice diſtinctions of hot and high Diſputers. To this the Method did very much conduce, that was here obſerv'd. All was now begun and ended with Prayer. After the Le-

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cture both *Explicatory* and *Applicatory* of the Text, it was a custom for the Director, (who was a Professor of Divinity) to add his Monitions and Counsels, and the rest of the Members to confer their Observations, and even the Students and Auditors sometimes to propose theirs too.

§. 8. Now upon the opening of these *Conferences of practical Divinity*, confined to the Reading and Explicating the Scriptures, the Students who had been wont before to frequent none, but either the *Philosophical*, or the *Homiletical* Schools, gave themselves so up to the Study of the Bible, that these were little follow'd. They begun to see, how they had been misled and bred up to a Superficial smattering in Divine matters, and to an empty and fallacious Oratory, to draw into admiration a vulgar Auditory with a little vain Rhetorick and gingling Musick of Words. The consequence of all this was, that it was complain'd by some, that the *Logical*, *Metaphysical*, and *Homiletical* Schools were no longer frequented as before, which could not possibly be, since so great a part of the Students did daily employ several Hours in these sorts of Exercises on the Bible. Hereupon some of the Professors regarding more their own Interest, than the spiritual good

of



of their Pupils, were much exasperated hereat, and 'specially at the slight cast upon them by some of the Junior Students; many whereof being awakened and convinced by the word of God, they met with in the aforesaid private Lectures, began to lead a serious and sober Life, and carefully to direct their Studies to Gods greater glory and the good of the Church in a more Eminent manner. And these were by the rest of the Students who had no mind to enter upon another course of Life, more suitable to the Principles and Spirit of Christianity called in derision PIETISTS. And from that time the clamours against these private Exercises grew more hot and violent; both the Masters and Members thereof were charged with abundance of Heretical Opinions; the Pulpits began to ring with this *new Name* that was coin'd before, and Matters carried so far by some rigid Men, that from the Ecclesiastical Court at *Dresden*, comes forth a *Mandate* to the Divinity-Professors of *Lipsick*, bearing date *August* the 32<sup>th</sup>, 1689, requiring them to make a strict inquisition into the *matter of Fact*, whence the Name of *Pietists* was deriv'd, and what their Manners, Doctrines and Studies were. On the other hand the Theological Faculty of *Lipsick*, presents the Ecclesiastical Court

a *Memorial* of what had passed with respect to Mr. *Franck* and the other students of Divinity; therewith declaring, how some Opinions were broach'd by them that might have dangerous Consequences, and what they would further do, to Examine into the matter thoroughly, for which end they had resolv'd to interdict these Lectures, which were accordingly forbidden. Another *Mandate* soon follow'd for bringing the Cause to *Dresden*, by which means this whole matter came to be better Examin'd and taken notice of. The Electoral Court and whole Province of *Saxony* is filled with the Rumours of it, and in a little while after all *Germany*. Books are written on both sides, Apologies and Antapologies come forth thick, the new Name of *Pietism*, is by the Heretick-mongers inserted into their Black List, and the first Instruments of *Pietism* were banish'd from *Lipsick*.

§. 9. But since God purposed that this new Reformation should spread further, he ordered it so, that Mr. *Franck* was receiv'd by Dr. *Breithaupt* (then Professor of Divinity, and Superintendent at *Erfurt* in *Thuringia*,) and intrusted with the Pastoral Care of St. *Austins* Church. Now hitner flocked abundance of Students, who being first awakened at *Lipsick*.

*Lipſick*, by the rouzing exhortations they heard in theſe private Conferences, but now expoſ'd and diſcountenanced, by the Electoral Mandate, by ſome of the Profeſſors themſelves, and the looſer ſort of their Fellow-Students, follow'd Mr. *Franck* to *Erfurt*, aſſiſting him in Catechizing of little Children, till at laſt both Dr. *Breithaupt* and Mr. *Franck* were obliged to leave this City alſo and the reſt of the Territories of the Elector of *Mentz*, who being a Papiſt, was afraid of a new Sect that might creep in and get footing there, ſpecially ſince *Pietiſm* was now become the common ſubject of diſcourſe up and down *Germany*.

§. 10. After this in the Year 1691, when Dr. *Spener* was called to *Berlin* by the preſent King of *Pruſſia*, (for the Elector of *Saxony* being not overfond of his Sermons, was ſoon prevail'd on to part with him) to accept a Superintendency of ſome part of the Lutheran Churches in his Dominions, the face of Affairs began much to change, and the persecuted *Pietiſts* to breath a little freely, for that Dr. *Breithaupt* was called by the Court of *Berlin* to the Profeſſorſhip in Divinity at the Univerſity of *Hall*, which was then but juſt founded; and Mr. *Franck* receiving likewiſe a Call thither, was choſen to be Profeſſor of the Oriental Languages.

guages, and Pastor at *Glauchau* in the Suburbs.

§. II. However the Clamours and Accusations about *Pietism* were so far from being silenced, that they rather grew hotter and hotter every day, and spreading at last to the Electoral Court of *Brandenburgh*, several Commissions were issued out, for examining into the truth of the matters charged against these Persons; which all turn'd to the disadvantage of their Adversaries, and the justification of the *Pietists*. One of these Commissions was sent to examine a certain Sermon of Mr. *Franck*, which he Preached against the *False Prophets*, upon *Matt. 7. v. 15.* and in which he said among other things, that the great degeneracy of Christianity was owing *principally* to the lukewarmness and deadness of the Clergy, and that most of the Pulpits in all Sects, were filled with false Prophets. No sooner was this Sermon Preach'd and Printed, but many of the Clergy were so offended thereat, that they made sad complaints at the Court of *Prussia*, which necessitated the Supream Magistrate, to appoint a *publick Commission* for enquiring into the Reports and Grounds of all their Accusations. But this fell out so favourable on the part of the *Pietists*, that the Accusers were silenced and confounded. And  
whereas

whereas the *Pietists* were chiefly accused and charged by the *Anti-Pietists* with false Doctrine or Heresy, these Delegates and Commissioners did search into and examine most strictly and impartially their Doctrine; whereby they found what was Taught by them, to be perfectly conformable to the *Augustan* Confession, or the Articles of Faith received and approved of by the Lutheran Church. And whereas a great charge against them was, that they denied several People the benefit of the Sacrament of the Lord's Supper, 'twas found that they did it only to those, whose lives were scandalous and immoral, but were readily admitted upon a serious removal of what might obstruct the saving use of that Ordinance.

§. 12. Now since that time, they have been and still are protected and countenanced by His *Prussian* Majesty. To the Hospital at *Hall*, which was begun as a *private* concern by Mr. *Franck*, (which the foregoing Account informs the Reader of) He has granted some Privileges which exempted them from such Taxes as are laid on Provision and other necessities. He has granted also a *free Collection* to be made throughout all His Dominions, to support the Hospital withal. Such Students as are bred under the (so called) *Pietist-Divines* at *Hall*, are carefully



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fully promoted and preferred before others; so that upon the whole, the University at *Hall* is now the most Flourishing among the Protestant Academies in *Germany*, the number of Students there amounting at present to above *Three Thousand*, which before was but inconsiderable, it being no wonder that in the midst of so many slanders and accusations that were rais'd against the *Pietists*, several even of the soberer and more religious part were led away with the multitude to think and to speak evil of them, as of broachers of a new Doctrine, and starters up of a particular Sect. All these clouds begin now to scatter, and by the uninterrupted endeavours of the *Pietists*, who have been engaged now almost *Twenty Years*, (it being the Year 1688, when they came to be known under this Name) with carrying on a *practical Reformation*, many are fully convinc'd of their soundness both in Life and Doctrine, and are now glad to see their Children well Instructed and Educated by these Teachers, which the World calls *Pietists*. However they have not been confin'd to the King of *Prussia's* Dominions, but have spread all this while among the rest of the *Lutheran Churches*, so that there has been a stirring both in *Denmark* and *Swedeland*, tending to a more *practical*  
Refor-

*Reformation*, tho' the *Pietists* have met with but a sorry treatment there as yet, which I fear proceeds more from self-love, or prejudices of Education, or overfondness of the Partry espoused, than from a real desire to see the soundness of Christian Doctrine maintained, and the Kingdom of Jesus Christ promoted in the salvation of Souls.

§. 13. I cannot conclude without a special regard to the Memory of the incomparable Doctor *Spener*, to whose Pious, Zealous, and indefatigable Labours in the Work of the Gospel, the promising success of spreading real Piety in the Lutheran Church is chiefly attributed. 'Tis sufficiently known, how unwearied he was, in Catechizing the Young, in Instructing the Elder, in looking after every Family in particular, and in setting up private Devotion among those who were committed to his Care. He was born in *Alsace* Anno 1635. Studied at *Strasbourg*, and had a weekly Lecture there in one of the *Lutheran Churches* 1663. He was called to the Ministry at *Franckfurt* 1666. To *Dresden* 1686. To *Berlin* 1691, where he continued to his death, which happened Anno 1705. at the beginning of *February*, in the 71<sup>st</sup>, Year of his Age.

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§. 14. As for the present state of the Hospital at *Hall*, the last Account that was sent over, bearing date *November* the 8th, 1705, tells us, that the Number of poor Children Taught in the several Charity-Schools, is increased to 838.

Such Persons as are freely Boarded in the Hospital upon the stock of Divine Providence, are in Number above 300.

The Number of those Young Gentlemen that are Taught in the Royal Collegiate-School is 70.

The Masters appointed over these several Establishments are in Number **LXX.**



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**F I N I S.**

